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(on pp. 47-48), the author fails to mention the date, and merely speaks of Fashoda as a "little mud village" on the Nile.

If Mr. Bullard has failed to produce a satisfactory text-book (his mode of treatment being much too subjective or impressionistic), he has succeeded in writing a very entertaining and stimulative volume. In the main he seems to have succeeded in his effort to be impartial. Though he confesses to a very definite "fondness for France", he leans backward rather than forward in his treatment of Moroccan affairs. If there is any failure of impartiality it is in his dealing with things British; against that nation he at times appears to harbor a secret grudge or antipathy. This may be because of his somewhat provincial Americanism, or it is perhaps because he has made too much use of Clapp's *Economic Aspects of the War*—a very biased statement of the diplomatic controversy between the United States and Great Britain during the first year of the war.

The pro-German will doubtless say that Mr. Bullard shows an anti-German bias, but his finding that the outbreak of the war was due to an unsuccessful bluff for prestige on Germany's part is in accord with the views of most unbiased neutral observers. On the basis of pro-German admissions and the evidence before us, he could hardly have come to any other conclusion. The jury which renders a verdict of guilty of murder in the first degree need not answer to a charge of bias.

AMOS S. HERSHHEY.

#### BOOKS OF AMERICAN HISTORY

*Storia degli Stati Uniti dell' America del Nord (1492-1914).* Per VITO GARRETTO. (Milan: Ulrico Hoepli. 1916. Pp. xix, 505.)

THIS book is intended for the Italian public, not primarily for the Italian in this country. It is in many ways a pioneer venture. The author knows of but six previous accounts of our history in Italian, two of them translations. The only Italian work, aside from some studies of the explorers, which has deserved notice in this country, has been the admirable study of the Revolution by Botta. Yet interest in the United States is widespread among Italians of all classes. Those who have connections among immigrants are numerous, and others have exhibited a lively curiosity as to our political and educational systems, the position of women, inventions, Indians, and other unusual features of our life. The author has appreciated this interest, and has shared in it. He believes that Italian readers can best be initiated into American history by an Italian, and he has deliberately and carefully prepared himself for the task. He has visited America, and he has read broadly in American historical literature and sources. His choice of historical works, which is shown by a bibliography and voluminous notes, is not particularly discriminating, but at least includes representative books of all classes. Of sources, he has wisely taken those that

illustrate the spirit of the nation, rather than such as would enable him to make detailed contributions on particular points.

From this preparation he has evolved, not indeed an interpretive work such as Bryce did for us, or Bodley for France, but at least a thoroughly digested story of American development, very far above the patchwork quilts which many, even of our own writers, spread to catch the patriotic dollar. There are, of course, many crass errors which even the unintelligent American would avoid, as that Buchanan favored the slave-trade, that the Thirteenth Amendment was illegally adopted, and the like. The author confuses the compromises of 1820 and 1850, invents a treaty provision with England in 1850, and the typesetter frequently uses *w* for *v*; it would be better for those of his Italian readers who may read further on the United States had he used American terms rather than the Italian equivalent, as House of Representatives instead of *Camera dei Deputati*. Yet the outlines are soundly in place, and if we look to grasp and maturity of judgment, the book deserves to rank well with the best of our one-volume histories.

It offers to the Italian of to-day a story of which Americans need not be ashamed. While there is criticism, there is none of that patronizing aloofness which characterizes most English and recent German works. The author is frankly puzzled by certain subtleties of American intellect and interests. He cannot understand how one so fervently attached as Stonewall Jackson to the religion of the loving prophet of Nazareth could fail to discern the iniquity of the slavery cause, nor how a Confederacy founded to defend slavery could prohibit the slave-trade. He is violently anti-slavery, but seems free from party or sectional bias. His account of Reconstruction is a good example of a detachment which does not prevent sympathy. The proportion of space given to the period extending to the end of the Revolution is greater than that which Americans now give to it, and this means that many phases of our life which seem to us to be of interest are neglected. In fact, the period from the Revolution to the Civil War is scantily treated, but the narrative at that point regains its vigor, which it retains to the end, the middle of the Wilson administration. Naturally certain points interesting to Italians are emphasized, particularly the offer of a major-generalship to Garibaldi. The discussion of Italian immigration reveals deep feeling, especially in its demonstration of the part the Irish have played in American life.

Particularly interesting to Americans is the closing chapter on the American intellect. The author finds this preponderantly Anglo-Saxon, with an independent development from the time of Elizabeth. He discusses jurisprudence, theology and religion, literature and art. Of science he says that it has been practical, that if the Americans had never existed, science would have progressed equally, but humanity would not have had all the machines it possesses. The most important characteristic of American life he finds to be the loving and careful devotion

which Americans give to educational problems. Although he calls attention to the fact that American scholastic emblems depict a youth, not with a book in his hand, but in gymnastic costume, he nevertheless concludes that a nation which is so solicitous for the education of its sons, and those of its guests, has before it a glorious future.

The style is simple and direct, and the shortness of space has not led to absence of color. Particularly good are the characterizations of men, which are both lively and sensible.

CARL RUSSELL FISH.

*Spanish Mission Churches of New Mexico.* By L. BRADFORD PRINCE, President of the Historical Society of New Mexico. (Cedar Rapids, Iowa: The Torch Press. 1915. Pp. 373.)

GOVERNOR PRINCE'S book deals with a section of the United States whose recorded history commences with the year 1539, when Fray Marcos of Niza visited and took possession of the country for the Spanish crown. Subsequent expeditions to the close of the sixteenth century came in fairly rapid succession, and all had more or less in view the dual object of conquest by cross and sword. Thus was Christianization of the southwestern natives begun by Franciscans nearly seven decades before the founding of Jamestown; hence, in being the scene of practically continuous missionary activity for almost four centuries, New Mexico is unique in the annals of the religious history of the United States.

At the outset the author summarizes the history of the Franciscan missions of California and that of the early exploration and colonization of New Mexico, with the resultant missions founded in the latter province. A chapter is devoted to the general history of missionary labors in New Mexico, which were definitely commenced when Coronado left the country in 1542, and another chapter to the Pueblo Indian rebellion of 1680, which resulted in the destruction of the mission and the murder or flight of all the Spanish friars, followed by the conquest twelve years later and the rebuilding of the churches chiefly on other sites.

The churches of Santa Fé are first considered *in extenso*, beginning with that of San Francisco, which superseded an insignificant chapel during the custodianship of Benavides, who went to New Mexico in 1622, not 1626 as the author states (p. 73). This adobe church, which was practically destroyed by the Indians in 1680 and rebuilt in 1713-1714, still exists as a part of the present cathedral. The oldest church in Santa Fé, however, is that of San Miguel, built evidently at the time of the founding of the town by Oñate in 1605. It likewise was partly destroyed by the Pueblo Indians in their great revolt, but was restored by Governor Vargas in 1693-1694, and in 1710 was rebuilt. Other churches in Santa Fé dating back at least a century—of which there were eight, including three family chapels—are adequately described